

THE
CHRISTIAN HERALD.

VOL. II.] *Saturday, November 23, 1816.* [No. 9.

MISSIONARY ROOMS, (LONDON) Sept. 10, 1816.

SIR—The following most pleasing intelligence, just received from the South Seas, is transmitted to you, by order of the Directors, for whom I am, Sir, your's truly,

GEORGE BURDER, Sec.

Letter from the Missionaries in Eimeo.

EIMEO, Sept. 6, 1815:

Honoured Fathers and Brethren,

PROVIDENCE favouring us again with an opportunity, we think it our duty to acquaint you briefly with our own circumstances, and those of the Mission since the date of our last, which was Jan. 14, 1815; a duplicate of which accompanies this.

But before we enter particularly into the state of the Mission, and of affairs among the islanders, we shall mention some particulars of things among ourselves. Though, at all times, we look upon the term of our abode among mortals as most uncertain, yet the many deaths around us, our own frequent illness, and various afflictions since our residence on this island, tend still more to call our attention to this subject; and under these impressions, we have in our last, as well as twice before, entreated the Directors to "take the state of this Mission into serious consideration; and, if possible, to provide for its wants, by sending some suitable Missionaries to our assistance before we sink into the grave, leaving our poor people destitute of instruction."

We have now to inform the Society, that a melancholy event, which took place very soon after the above was written, appears to urge the request with peculiar energy: for it hath pleased the Lord, in his wise, yet to us mysterious providence, to make another breach among us, by unexpectedly removing from us to the eternal world our late Brother Scott. The immediate cause of his death was a bowel complaint, to which he had often been subject before. He was taken ill on Friday evening, and died on the Thursday following, the 9th of February. On that day, in the afternoon, he quitted his station among mortals, and went to join, we hope, the glorious company above. We did not, and apparently he did not himself, apprehend his end was so near, or that he was, till Thursday morning, in more dangerous circumstances than he had been several times before. On the day of his death he spoke but little, and took but little notice of any thing; only

now and then he dropped a few words expressive of his reliance, as a helpless guilty sinner, on the All-sufficient Saviour. He was, apparently, often in prayer, and repeated "Guide me, O thou great Jehovah," and "Jesus sought me when a stranger," &c. This is another afflictive dispensation; and, as we view things, a serious loss, not only to his bereaved partner and two orphan children, but also to the Mission, as he had attained such a knowledge of the language of these islanders as enabled him to convey instruction in a plain intelligible manner, which is a more difficult attainment for an European than many are aware of.

Thus our number is lessening, while the call for instruction on the part of the natives is daily increasing. Others of us are often unwell; and the heavy work at our vessel (for such it is in our circumstances, and with so few hands,) is still unfinished. We have lately thought that the circumstances of the natives, and of the islands, call loudly for the establishment of three or four Missionary stations, including as many large schools; but we are altogether insufficient, even were the concerns of the vessel and of other matters relative to our temporal affairs entirely off our hands; we therefore again entreat the Directors to take into consideration our circumstances and those of the Mission, and the request we make, which is also now the earnest request of hundreds of these poor islanders. A delay in this matter will be probably of pernicious consequence to the Mission. A Mission, which the Lord hath been pleased to bless so abundantly, notwithstanding all former discouragements and disappointments.

In the beginning of May, we had the satisfaction of receiving by the Queen Charlotte, colonial vessel, a case of books and papers, together with various private letters and several public ones. We acknowledge with gratitude our obligations for the abundant and encouraging information which is contained in them.

From the last letter of the Directors, we understand there were medicines and other supplies sent for us, but nothing of the kind has reached us; nor have we heard of any thing being in the colony. However, our need of medicines and other articles is very great, there being so much sickness among ourselves, and among the people around us, who are continually applying to us for relief in their distresses.

We have also received from the colony near 400 copies of our New Testament history, and 900 catechisms, with 100 copies of a few hymns that were composed for the use of the natives. These books came very opportunely, and were most gladly received by our people, hundreds of whom now can make use of them. We learnt also that the Old Testament part of the Scripture history was in the press at Sydney, but could not then be finished for want of paper. Brother Crook has been of great service in correcting the press, and getting these books done as well and as soon as the state of things in the colony would allow; the Rev. Mr. Marsden

being absent on his voyage to New Zealand, on the affairs of the Missionary settlement at that place. We send again by this conveyance a small spelling book to be printed at Sydney; this we are in much need of, those spelling books which were printed in London being all expended, and the natives making many applications for more. For the expenses attending these little publications we must refer to Mr. Marsden, and hope there will be no difficulty about the payment of them, as it will be money well employed.

But to be a little more particular concerning the state of the Mission since the date of our last. From January to the end of June, it appeared to prosper greatly: our congregations were large, and the attendance on the means of instruction constant and encouraging. The school increased rapidly, and prospered; and those who renounced heathenism, and became the professed worshippers of the true God, were increasing daily in different parts of this island, and also at Taheite. The priest of Papetoai (the district where we reside) denounced heathenism; joined us, and publicly committed his god to the flames. Others followed his example both here and at Taheite; morais were destroyed, and the altars overthrown, and the wood of them used to dress common food, of which different classes and sexes partook at one common meal, in direct violation of ancient prohibitions and customs.

In the month of May, the queen, and her sister called Pomare Vahine, went over to Taheite. The latter, having lately come up from the Leeward Islands, had never seen Taheite, but intended now, in company with a number of her people, to make the tour of the island. In the mean time the king, who had resided for some time in our neighbourhood, thought, while this party was absent, of going himself on a slow journey around Eimeo, stopping awhile at different places, to see if he could persuade the chiefs and principal people to cast away their idols, &c. When he had proceeded in this manner as far as a small district called Maatea, he sent us the enclosed letter, to inform us of the state of religious affairs in that part of the island. During the month of June, we received also several letters from the party at Taheite, giving us an encouraging account of the state of things there. This party had not proceeded on their journey as they intended, but were still in the district of Pare where they had landed, and where the king's daughter, Aimata, resided with her nurse. We were informed that considerable parts of the district of Pare, and of the neighbouring one, Matavai (our old residence) had cast away their gods, and embraced the true religion. When the queen went over, the king had sent a book for his daughter. This was looked upon as a public testimony, that she was to be brought up in the new religion. This, together with the rapid increase of the "Bure Atua," or "praying people," for so are our people called, excited in the idolatrous chiefs a violent spirit of persecution. They thought these things

ought not to be endured any longer, but crushed altogether in time. The idolatrous chiefs of Pare, and the chief of Hapaiano, got some of the chiefs of Matavai to join them in a conspiracy against the *Bure Atua*, and it was proposed to cut them off entirely, root and branch. But thinking themselves unequal to the task, those of the new religion being already formidable, both in number and respectability, they acquainted the chiefs of Atahura and Papara with their views and intentions, and invited them to join them. These, though their ancient rivals and enemies, came most readily into the measure, and prepared to unite with them without delay; and on the night of July the 7th, these combined forces were to fall, without mercy, on those who had renounced heathenism, and exterminate them; but some of the parties being rather dilatory, and secret intelligence having been conveyed to the party whose ruin was determined upon, and they happening to be that evening, most of them, together by the sea side, they quickly got on board their canoes, and set sail for Eimeo, where they arrived, and were safely landed the following morning. The disappointed chiefs then quarrelled among themselves; and the Atahuruans, &c. fell upon the Porionu party, that is, upon the party who began the affair and had invited them. They fought; the Porionu were defeated, and a number of men killed, among whom was one of their principal chiefs, and a promoter of the war. The Atahuruans, and those of Papara, being joined by Taiarabu, burnt, plundered, and cleared away before them, the whole of the N. E. part of Taheite, from the borders of Atahura to the Isthmus. The question about religion seems now quite forgotten; and the different parties fought to revenge old quarrels that happened many years ago. Some time after, the Taiarabu people quarrelled with those of Papara and Atahuru; fought with them, but were defeated and driven to the mountains.

When, or how, these things may end, the Lord only knows; but we cease not to pray, and do hope that these commotions will, in the end, be the means of furthering the good of the Mission. A great number of refugees are come over from Taheite, and still continue to arrive. The king has repeatedly sent messages of peace to the chiefs of the conquering party; and they have repeatedly answered, that there is peace between them and him; though they have not yet settled old affairs among themselves. But though the king and our people have no desire to meddle with the commotions at Taheite, except to promote peace, and do not intend to act, but as neutrals, or in self-defence, should it prove necessary; yet the affairs of Taheite have thrown things in this island into great confusion for some weeks past, and we have not been without our fears and alarms. The Lord, however, hath been pleased hitherto, to control and over-rule these affairs in a wonderful manner. They have taken a turn, entirely undesigned, and unexpected by the first projectors of the war; and our people, whose destruction was aim-

ed at, have hitherto escaped; this is a matter for praise, and for thankfulness.

Brother Crook has written to us, expressing his desire and intention of coming to join us; and this, in one point of view, we should be heartily glad of, as we are so much in want of assistance, and he would be able immediately to manage a large native school; but on the other hand, the present commotions, and his large family, are considerations of such importance, that we do not well know what to say: however we wrote both to him and the Rev. Mr. Marsden on the subject, representing our want of assistance, and also the present state of the islands. We do not wish to discourage him, yet we apprehend the present commotions likely to have that effect. The consideration of his numerous family, is of great weight; for should he come and be soon removed by death, what is to become of them? And this leads to a subject nearly a-kin, which we would submit to the consideration of the Directors, *viz.*—In case of any of the Missionaries dying, and leaving his wife behind him, or wife and family, as is the case now of Mrs. Scott and her two children—we ask, how is the widow, a widow and family of such Missionary to be supported? What dependence has she on the Society for necessary support? either in case she remains in the Mission, or chooses to return to New South Wales, or to England?

We would again remind the Directors of the great desirableness of sending assistance to us speedily, whether Brother Crook should join us or not; and that it would be of very great service to this Mission to have a printing-press, and a person who knows how to manage it; and next to this a person having a good share of medical skill, if also of a true Missionary spirit; this would be to the Mission a most valuable acquisition.

Yesterday morning being our usual Missionary Prayer Meeting, at the close of which thirty-nine more natives requested their names to be written down, which was done: the number is now about 362, not including some who were put away for bad conduct, and others who died, some with very hopeful appearance of their dying in the Lord. The school has also increased to upwards of 660, but we cannot admit more for want of books.

With this we send a friendly and kind letter, which we have just received from his Excellency Governor Macquarrie, to whom we are under many obligations, and we submit it to the Directors, whether it would not be well for them to send him a friendly letter? He takes a warm interest in the prosperity of this Mission, is well acquainted with us and our proceedings, and on all occasions has shown a readiness to serve us—but not to add any thing more to this already long letter, we shall conclude, subscribing ourselves, honoured Fathers and Brethren, yours in the bonds of the Gospel,

HENRY BICKNELL,

JOHN DAVIES,

JAMES HAYARD,

WILLIAM HENRY,

HENRY NOTT,

CHARLES WILSON,

SAMUEL TESSIER.

To the Directors of the Missionary Society, London.

Translation of a letter from king. Pomare, to the Missionaries, referred to in the above.

Maatea, 3d of July, 1815.

My dear friends,

MAY you be saved by Jesus Christ, the only Saviour by whom we can be saved. This is an account of our journey:—The ratiras (or chiefs) are inclined to hear and obey the word of God; the word of God is now growing in Moorea (Eimeo,) Jehovah himself; He it is, that causeth the growth of his own word; for that reason it prospers; it grows exceedingly!

Many there are now, that lay hold on the word of God; there are thirty-four or thirty-six in Atimaha of this description. There are others of the common people that are left; they pay no attention to these things: but the ratiras, they all regard the word of God. As for Maatea, they all here—the ratiras and common people—all of them have embraced the word of God; ninety-six new ones are of this description.

Not many of Haumi have as yet regarded the word of God: but Hamuna has. Hamuna is a man of knowledge; he has been hitherto a priest of the Evil Spirit (*i. e.* an idol priest,) he has entirely cast away the customs of the Evil Spirit. I am highly pleased with these things; and particularly that the ratiras attend so well to the word of God. This was my business in this journey; it was to make known to them the word of God; and behold! they have listened unto it; they have regarded it. Had it been otherwise, I should have been much grieved.

We shall not go from this place yet a while; we were to go this day to Haumi; but the ratiras detained us, saying, stay a little, that you may know that we have in truth hearkened to the word of God. To this I said, agreed; we shall not go till another Sabbath-day is over; then we shall proceed. They answered, that is well. The idols of these ratiras are committed to the fire, they are entirely destroyed.

To-morrow is our meeting for prayer; the commencement of the new month. Should these ratiras ask me to write down their names, how ought I to act? Shall I write them? Write your mind to me without delay, and give me instructions how to do. May you be blessed of God,

POMARE, King.

Extract of a letter from the Rev. Mr. Marsden, senior Chaplain of New South Wales,

PARAMATTA, Oct. 2, 1815.

— I received the goods mentioned in your letter for the Missionaries at Otaheite, which I will forward the very first opportunity. I should have sent the ACTIVE to visit them in September, had I not received your packet, by which I learned that your Society were about to send some assistance to the Brethren, who are much in want of aid, I therefore sent the ACTIVE to New Zealand,

with orders to return as soon as possible ; hoping that by the time she came back, the Missionaries would have arrived from Europe ; and then I should forward them immediately to join the brethren.

I have this morning received accounts from Eimeo, with the afflicting news of the death of Mr. Scott, who was a very pious man, and a faithful, patient Missionary. His loss will be severely felt by the whole body, as he was a man so much esteemed by all who knew him.

The accounts I have received are very satisfactory, as far as the Mission is concerned. They have sent me a spelling-book to get printed, and wish to have a thousand copies. I shall have it done immediately. No doubt they will give you every information relative to their wants, and what hope they entertain of success in their labours. I believe much good has been done, and that God has been with them in a very special manner.

There is war at Otaheite ; but I think this will eventually turn out well. Pomare has no hand in the war, nor his people : he is on the island (Eimeo) with the Missionaries and many of his people, who have renounced idolatry, and turned to the living God. The Missionaries appear to be very contented, and still anxious to promote the conversion of the heathen. They are all tried men, and have proved themselves, by their patience, perseverance, and labours, worthy of the confidence reposed in them by the Society. I shall be happy when the Missionaries arrive to join them, as it will give them courage, and animate them in their work.

You will have heard by former letters, of the death of Mr. Shelley. He was very desirous of going to the Friendly Islands, where he had resided three years, and begun the work of the Mission : but death has ended all his labours.

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*Extract of another letter from the Rev. Mr. Marsden
dated Nov. 7, 1815.*

Since I closed my letter of Oct. 2, I have received more particular accounts from the Missionaries. I rejoice exceedingly that their labours are at length crowned with such wonderful success. Nothing can be more gratifying to the religious world in general ; but more particularly to us on this side of the globe. They have their way now plainly opened. The natives in the Society Islands have literally “ cast their gods into the fire, for they were no gods, but the work of men’s hands, wood and stone.” I am anxiously looking for more Missionaries. The harvest in these islands is truly plenteous, but the labourers are few. I think there will be little idolatry remaining, in a short time, in these islands, so many believe the word, and are turned to the Lord. I am persuaded more is effected than was ever imagined by the warmest advocate of the Mission, in this limited time. What is twenty years for so great a work ! the glory of the Lord has now risen upon these

heathen ; they begin to see his salvation. Pomare writes like an apostle. His heart appears to be deeply engaged in the work, and he is a true friend to the cause.

This Mission had many enemies, and the character of the Missionaries was much traduced ; but their adversaries must now be silent, for the Lord hath been on their side, and hath done great things for them.

The natives have now private Prayer Meetings in different places, and they instruct one another where there is no Missionary. I think the work of conversion is so real and deep, that the gospel would spread among the natives, even if there were no Europeans with them. But I trust the Society will send out some pious men and women with all possible speed, to assist them. Mr. William Campbell, who commands a vessel from Port Jackson, has just returned from the Society Islands, and tells me they earnestly desire that Missionaries may be sent among them in all directions.

BIBLE INTELLIGENCE FROM RUSSIA.

Through the attention of our obliging correspondent at Liverpool, we have the pleasure to lay before our readers the following account of the progress of the Rev. Mr. Pinkerton's journey through the Southern Provinces of Russia, undertaken in behalf of the Bible Society at St. Petersburg.

Extract of a letter from Mr. Pinkerton to a friend in Edinburgh, dated Simpheropol, (Crimea) June 1, O. S. 1816.

My Dear Friend,

Of my setting out from St. Petersburg, and the object of my journey, you have no doubt obtained information. Hitherto a gracious Saviour hath been pleased to accompany my efforts to spread abroad the saving knowledge of his name, with abundant, and in many instances quite unexpected success. In *Twer* I laid a foundation for establishing a Bible Society. In *Moscow* I remained a whole month, and found abundant employ in aiding the extensive and prosperous undertakings of the Society there.—In *Tula*, one of the most populous cities of the empire, I assisted in forming a Bible Society for a population of upwards of 900,000 souls.—Upwards of 300 of the first men in that city attended at the first meeting, among whom the object of the Bible Society was exalted and the name of our Lord was glorified on its account.—In *Woronge*, I found the Society in a prosperous condition—I assisted them to devise means still further to extend its efforts, by creating Bible Associations among a population of 1,300,000 souls, which composes the sphere of this Society's operation. The Bishops of *Tula* and *Woronge* I found to be men worthy of this high calling, liberal in their sentiments, and zealous promoters of the dissemination of the word of God.—In *Tscherkask*, the capital of the Don Cossack government, I laboured for several days in making the necessary arrangements for establishing a Bible Society among this brave and

warlike people, which will take place on the arrival of their chief, Hettman Count Platoff, who was then expected.—In *Naketchwan*, and *Tagonsog*, I founded two Bible Associations for promoting the circulation of the holy Scriptures among the numerous Asiatic who visit these towns for commercial purposes. In the latter place, which is the first sea-port town on the sea of Azof, a sale of the Holy Scriptures in most of the languages of the West of Asia will immediately be opened, and that too on the very key where in summer there is always a great concourse of foreigners from the Archipelago and the countries of Anatolia. One thousand five hundred and forty copies in different languages were immediately commissioned by the Association from St. Petersburg to commence with. From *Tagonsog* I passed through the Greek town of *Morienpol*, and afterwards crossed and re-crossed the deserts of *Little Tartary*, with a view to circulate the word of God amongst its various inhabitants. I first visited upwards of 70 villages of Tartars, who wondered not a little to hear a stranger, whence they knew not, conversing freely with them in their own tongue. I made arrangements for the distribution of 600 copies of the Scriptures among them. I next visited 19 villages of *Mennonists*, who emigrated from the west of Prussia, in 1803, for conscience sake, and have settled in *Little Tartary*, on the streams of the *Moloshnai*, where, under the benign government of Alexander, they enjoy full liberty of conscience, and are in a prosperous condition. Among these and other 20 villages of German settlers, I made arrangements for circulating 700 Bibles and 800 Testaments in the German language.—From the German colonists on the *Moloshnai* went and visited 5 out of 8 villages of the *Duchobostsi**, whom I found almost in every respect what I had represented them to be in my work on the Russian Greek Church. The only error I have detected is this, that their property is not common now, as was the case when they first settled in that place. I assembled several of their chief men, and examined them one after another, in relation to their principles as stated in the above mentioned work.—Their answers were usually given in the very words there used. The two prayers at the end they repeated word for word.—The Germans give them the character of being a sober, industrious people, just in their dealings, and good neighbours. However, more about them afterwards.—From the villages of the *Duchobostsi* I continued my course through the woodless desert, along with my Tartar guide, and the second day, in the afternoon, crossed the Straits of *Jeneschki*.—I then travelled along a sand bank 110 wersts long, which separates the Sea of Azof from the ancient *Sopra Lemni*, and entering the *Crimea* at the ruined fortress of *Asbat*, arrived in *Theodosia* on the 24th ultimo.—Here I remained for several days to recruit, from a severe cold I had caught in the

* Some account of this people was given in No. 25, of 1st vol. of the Christian Herald, page 389.

desert, assisted in extending the sphere of the operations of the Bible Society in that place among the natives of Asia Minor, encouraged to the utmost of my power the worthy members of the Committee to carry forward with augmented activity the glorious and philanthropic work to which they had put their hands.—Leaving *Theodosia*, denominated by the Turks *Kaffa*, I travelled through part of the mountainous districts of this peninsula, visited the populous town of *Karasubazor*, and arrived here on the 26th of May.—Here, with the assistance of a few excellent men, my efforts have been successful in the cause of the Bible Society. Yesterday afternoon the *Tauridian* Bible Society was founded amidst a numerous assembly of all the different nations and confessions of this peninsula.—The chief sphere of its operations will be among a population of upwards of 200,000 Mahomedans and 100,000 Christians and Jews.

Thus, my dear friend, our great Redeemer is carrying on his own work among all nations. From this place I proceed to *Backeheseroi* and *Sevastapol*—from thence to *Keigluff*, *Perekop*, *Ches-sor* and *Odessa*, and thence (God willing) pass through *Moldavia* and *Hungary*, &c. into *Austria*.

EDINBURGH—We have got here at present a Tartar Sultan, named *Kateyerry*, brought to the knowledge of Christ by means of the Missionaries sent by the Edinburgh Society. He comes at the expense of the Emperor of Russia, to improve in various branches of useful knowledge, and return to promote the improvement of his countrymen.

Eighth Report of the Jews' Society, (of London.)

THIS Report is thus introduced:—

In appearing before you, to present an account of their proceedings during the past year, your Committee feel, that although they are not without many causes of discouragement, yet the motives for cherishing sentiments of a more pleasing nature, and especially for the exercise of the deepest thankfulness and unbounded trust towards God, greatly preponderate over those of an opposite nature.

HEBREW TRANSLATION OF THE NEW-TESTAMENT.

Under this head the Report states, that the Four Gospels are printed; and that the Acts of the Apostles, with the Epistle to the Romans and the First Epistle to the Corinthians, are printing, or ready for the press. Testimonials of the accuracy of the Translation continue to be received from various quarters. After stating the measures adopted for the circulation of this important work, to have executed which would, alone, have been worth all the exertion and expenditure of the Society, it is reported, under the head of

AUXILIARY SOCIETIES,

that a Meeting was held at Bristol, in June last, which ended in the formation of an Auxiliary Society in that city, from whence a sum of 717*l.* 2*s.* 2*d.* has already been remitted to the Funds.

This Auxiliary Society has likewise adopted measures for exciting the attention of the Jews residing there, to the great truths of the Gospel; and its Committee have not been without encouragement in this important work, though it would not be proper at present to communicate to the public more particular information on this subject. The Jewish Population of Bristol amounts to 170 persons. Your Committee have received from the Bristol Committee some useful hints respecting the best mode of proceeding, in visiting Jews at their own habitations.

Lectures to Christians on Jewish subjects have also been instituted at Bristol, and are delivered monthly at the several Churches. Your Committee would desire to draw the attention of Clergymen in all the other large towns of the kingdom to the expediency of establishing similar Lectures, as the most likely means of exciting an increasing interest in behalf of that people, from whose forefathers we received the light of Divine Truth.

To enable the Society to see, at one view, the extent of the support afforded to its Funds by the various Auxiliary and Penny Societies, a list of them is given.

CONGREGATIONAL COLLECTIONS.

The grateful acknowledgments of your Committee are due to those Clergymen who have, during the period to which this Report has reference, aided the Society, by permitting Sermons to be preached in their pulpits, and Collections made in support of its funds. Your Committee would respectfully, but earnestly, solicit Clergymen throughout the kingdom to give their aid to the Society in this way, as a mode well calculated to increase its funds, and the best means of awakening the general attention of Christians to the state of the Jews.

A List of the Congregational Collections made within the year is given.

The following Clergymen, also, have acquired a claim to the lasting gratitude of your Committee, and of the Society, by their distinguished services to it during the past year, in becoming the eloquent and successful Advocates of the House of Israel, in the Metropolis, and various parts of the kingdom:—Rev. Charles Simeon, Rev. Legh Richmond, Rev. W. Marsh, Rev. T. S. Grimshawe, Rev. H. J. Hare, and Rev. W. Gurney.

SCHOOLS.

Six boys have been put out as Apprentices, and

There remain, under charge of the Society, forty-two Boys, and forty Girls, of whom thirty-eight Boys and thirty-seven Girls are in the Schools, and four Boys and three Girls under charge of a careful woman in the country. The Girls' School has, since the last Anniversary, been removed to a commodious house near the Episcopal Chapel.

(To be continued.)

REVIVALS OF RELIGION.

Extract of a letter to the Editor of the Religious Intelligencer, dated Malone, Franklin county, (N. Y.) October 10, 1816.

SIR—Being a subscriber for the Religious Intelligencer, I often learn through that medium, what great things God is now doing for his American Churches. I read one narrative after another of religious revivals, which to me, is like cool water to a thirsty soul. Sensible of the joys which I receive from this source, I cannot hesitate believing that it affords the same pleasures to others. For this reason I would put into your possession, and to be disposed of at your discretion, the following brief account of a work of God's Holy Spirit in this place.

I have had the charge of a congregational church here for nearly seven years. Most of this time, on account of war and the evils which followed it, has been dark and distressing. At the close of the last year, I viewed my ministry, with respect to this people, at a close. I expected soon to deliver a farewell discourse, and refer all our concerns to the Judgment of the Great Day. But though there are many devices in the heart of man, nevertheless, the counsel of the Lord, that shall stand. I now see God had determined that I should not leave this people, till I had seen a divine refreshing from his presence. It is now four months since there were flattering prospects. From that period till now, with the secret and irresistible agency of the Holy Ghost, Jehovah has been carrying on the work of conviction and conversion among us. Its progress has been slow till within a few weeks. It is now becoming general. Every section of the town feels its influence. It is astonishing to notice the contrast between the common inquiry six months ago and now. The first was, "what shall I eat, and what shall I drink, and wherewithal shall I be clothed?" But the last is, "What must I do to be saved."

This work affects persons of all ages and descriptions. It rends in pieces the subterfuges of infidels, enstamps solemnity upon the countenances of the scoffing, raises the worldling to higher riches than gold, arrests the voluptuary in his course of pleasure, turns the youth from his scenes of empty enjoyment, and in some degree, impresses the minds of all with the momentous reflection, that an Almighty Being exists and governs the world. It does more: it settles difficulties among neighbours which have divided them for years, by producing in their minds the most friendly feelings. It suppresses profane swearing, Sabbath breaking, gambling, and their accompanying evils, which are so disgraceful to society, and offensive to the spotless God. In those families where Satan has reigned in quietude for years, and the name of Jehovah every day blasphemed, we now hear prayers and anthems of praise.

Yours,

ASHBEL PARMALEE.

We have derived much satisfaction from the perusal of a discourse, entitled *Divine Benevolence to the Poor*, delivered in August last, at the opening of the Chapel in the New Alms-House, Bellevue, by the Rev. John Stanford, A.M.—the stated Preacher of the Society for supporting the Gospel among the Poor in the city of New-York. We regret that the limits of our paper will not allow us to give the whole of that interesting discourse. The following extract, we trust, will be gratifying to our readers.

“ In proportion to the light of the Gospel shining upon our land, the history of the poor becomes increasingly interesting. Searching the public records of this city, under the old administration, the population of its inhabitants in 1699 amounted to 6000 souls. The poor at this early period received partial relief in their own habitations, or lodgings were provided for them by the Vestry. Johannes De Peyster, Esq. was then Mayor. In 1707, greater attention was paid to the indigent, both by food and clothing; every person so relieved had a badge upon the sleeve of the garment, formed of the letters N. Y. in blue or red cloth. As population increased, certain persons of humanity and opulence, in 1714, presented a well written petition to Robert Lurting, Esq. the Mayor, and to the Corporation, on the utility of erecting a good and substantial building for the reception of various classes of poor, and as an house of correction. Whereupon Messrs. Roome, Bayard, Fell, and Burger, who were Aldermen, with three other gentlemen, were appointed a committee to fix upon a suitable piece of ground, and to purchase materials for the purpose. They, eventually, chose a spot, then called the Vineyard; the very place on which now stands our City-Hall. The house erected was 65 feet by 24, two stories high, with good cellar apartments. The front room to the right, was appropriated to the use of the Superintendent; the first of whom was John Seabring, having a wife and one child. The upper room, on the west side, was used as an Infirmary; the first physician of which was Dr. John Van Buren, grandfather of the present Dr. Van Buren of this city; who held his office thirty years. His salary was one hundred pounds a year: out of which he found his own medicines. Trustees, by an annual election, were appointed to the Institution, who regularly met once a week. The description of persons received to this house were—the Indigent Poor, the Sick, the Orphan, the Maniac, and the Refractory. This house of poor was supported out of what was then called the Minister's Fund, a small tax upon the inhabitants, and by voluntary contributions, which sometimes were very liberal. Besides, the clergy of this city benevolently took their turn, weekly, in preaching the Gospel to the poor.

“ When the war commenced between England and America, in the year 1776, it became necessary to remove the poor, first to West-Chester, and afterwards to Poughkeepsie, under the charge of Mr. John Forbes. During the war, however, the poor and the refractory were received into the Alms-House, then under the care

of Mr. William Littlewood ; who was permitted to draw King's rations for nine months, to support the poor. After this the Corporation appointed Samuel Bell, Esq. grandfather to the present deputy sheriff, Mr. James Bell, to the office of Superintendent of the establishment.—In consequence of the destructive fire which took place in this city on the 21st September, 1776, 300 destitute persons were received into this Institution.

“ On the establishment of the Independence of America, Christian benevolence to the poor assumed still more cheering features. The poor who were fostered in Poughkeepsie, returned to the city under the superintendence of Mr. Samuel Dodge. Several out buildings were soon erected on the premises, to make the Alms-House more commodious.—The old school-house still remains.

“ The increase of population, and the great influx of emigrants from various parts of Europe, so exceedingly added to the number of the poor, that it became indispensably necessary to erect a more commodious Alms-House in Chamber-street ; while, at the same time, the old site left a favourable space for erecting the present City-Hall. This house of poor is of brick, 260 feet by 44 ; with two projections in front, of 15 by 30. Possession of this establishment was taken in 1795.

“ From the more opulent and benevolent part of the community, about this period, a spirit of philanthropy began still more eminently to appear in favour of the needy and the destitute. For these purposes, various societies have been successively established—Here are public charity schools for indigent children—The widow with small children are fostered by a society of females—By another, clothing is provided for the naked—By a provident society, the imprisoned debtor, with other necessitous persons, are supplied with refreshments—Aged widows, who once saw better days, are materially aided with necessary comforts to soften their pangs while closing the period of life—Here, too, as one of the brightest ornaments of our city, exists an asylum for helpless orphans, where they are tenderly fostered, and receive such education and religious precepts as promise the greatest advantage to the infants and to the general community. While these several acts of benevolence are honourable to human nature and to our citizens, we must confess that they are produced as the happy fruit of the Gospel of Jesus Christ, which we so plentifully enjoy.

“ For wise purposes, combining a greater number of objects, the Corporation of our City have erected this establishment at Bellevue—the CHAPEL of which we open this day for divine worship*. The first stone of this building was laid August 1, 1811, by the Honourable De Witt Clinton, Mayor of the City. The premises, at present, occupy about seventeen acres of ground. The building

* The Chapel is 60 by 45, and 30 feet in height, with three spacious galleries ; the whole finished with propriety and neatness.

itself is 320 feet by 50 ; with two wings, 100 by 50 feet. Two hospitals are in the rear, 75 by 25 feet, three stories high. A penitentiary is also erected for the confinement of those who have committed petit larceny : likewise a spacious work-shop, 200 feet by 25. These extensive buildings, no doubt, will accommodate various classes of the poor and unfortunate, to the advantage of society. To these will be added separate schools for the male and female children to receive plain education and religious instruction ; in hope, by the benediction of God, that they may become useful citizens.

“ About four years ago I had the pleasure of presenting to the Honourable the Corporation, a plan for establishing an asylum for vagrant youth. Many of this description, for a great length of time, apparently without parents or friends to foster their tender years, have infested our streets, markets, and wharves ; too frequently committing depredations on the public, and viciously destroying themselves. And, it is a fact, for the want of such an asylum, there are now so many criminal children consigned to the dreadful walls of our State Prison. It would, indeed, be a luxury to my heart to live and see an asylum of this description combined with this Institution, in which such young unfortunates might be rescued from vice, inured to habits of industry, and receive such a portion of education as may render them useful to the public.

“ Collect what I have now delivered from the Old and the New Testaments, and the various interpositions of Divine Providence in after ages in favour of the afflicted, and you must be persuaded that God hath been faithful to his promise in the text—**THE NEEDY HAVE NOT BEEN FORGOTTEN—THE EXPECTATION OF THE POOR HAS NOT PERISHED.** And, we are further persuaded that the Lord will, in every future period of time, have an ear to the voice of his distressed, and produce a benevolent hand to relieve their accumulated sorrows.”

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BENEFITS RESULTING FROM THE DISTRIBUTION OF THE BIBLE.

Letter from a German Sailor to a correspondent in Hull, (England.)

You may perhaps recollect, that in the night of February 16, three Sailors called on you, to return you thanks for all the kindness you had shown them, and more especially for the Bible you gave us, as we were unable to pay any thing for it. After having gone to sea, our vessel was taken by a Danish privateer, and we were confined to a prison, in which my two companions died. One of them, Richard Duedeman, thus addressed me the day previous to his death : “ I am convinced that I must soon die, and am, I trust, prepared for my departure ; but I should like, once more, to write a few lines to my Minister, and thank him for the Bible, that blessed book which points out the way to heaven. Had I not obtained possession of it, I do not think I should have been saved. When, in the 15th chapter of the Gospel of St. Luke, I read the parable of the Prodigal Son, I was led to consider myself completely in the light of that son ; but, blessed be God, I found consolation in applying those words to myself—‘ This man receiveth sinners, and eateth with them.’ I should wish my wife to have my Bible, and diligently to read in it ; for in this world I shall never see her face

again, nor those of my children : yet, notwithstanding all this, I may confidently exclaim with the Apostle : ' I have a desire to depart and to be with Christ.' Blessed be God, for having conducted me to England ; and may his richest benediction rest on all those who so kindly supply the poor with Bibles !" In this affecting manner he expressed himself, even in the last moments of his earthly existence, whilst tears of gratitude, both towards God and man, streamed down his eyes. He died on the 13th of May, at four o'clock in the morning. My other companion followed him the next day. His name was Thomas Rode, who expired in the midst of thanksgivings to God, for having favoured him with an opportunity of receiving a Bible ; and, whilst he fervently implored an especial blessing on those kind benefactors of their poor fellow-creatures, who thus were engaged in dispensing among them the Bread of Life, some of his last expressions were : " I feel most comfortable and happy in my mind. O, my Lord Jesus ! receive and take me to thyself. Thou hast prepared me for death ; preserve my faith unshaken, till it shall please thee to receive me to thy kingdom. Blessed be God, and the Father of our Lord Jesus Christ. Oh ! that all men might get a Bible : to me it proved a cheering companion in the solitary hours of my confinement ; it was a refreshment and consolation to my mind."

Thus my companion died. But what do I say ?—they are not dead, they live infinitely happier than myself. I cannot but thank God a thousand times, that you have given us a Bible. Convey my sincerest thanks to those who sent you so many copies of this Holy Book to distribute among the poor : we cannot reward them, but God will.

STEREOTYPE BIBLE.

Seven thousand copies of the Brevier Bible have been printed from the Stereotype Plates finished last summer. The first 3500 copies were struck off for the New-York and Auxiliary N. York Bible Societies, for whom the Plates were executed : Of these only about 400 copies on superfine paper remain undisposed of.—3500 copies have been printed for account of the American Bible Society, who now own the Plates. 1000 copies of these last mentioned, on common paper, are nearly all bound and ready for delivery ; and 2500 on fine paper are ready to be delivered in sheets :—part of them will be bound in the course of a few days. There is also now in the press an edition of 2500 copies on fine French paper. These Bibles are all sold to Auxiliary Societies at the mere cost of the paper, press-work and binding—the value, or wear and tear of the Plates, not being taken into the estimation.

New Auxiliaries to the American Bible Society.

The Bible Society of Maine,

The Bible Society of Salem and vicinity, (Mass.)

The Female Bible Society of Cincinnati, (Ohio.)

These make the number of Auxiliaries, now known, to be—62.